

Heed, on such occasions, "the reign of terror." But even here, he was very often on his way to something exquisitely tender. He was never remote from the crowd; rarely out of sight of it—generally hovering round it—and sometimes, like the angel of the tomb, he lay gently upon it, and then make his way. He generally appeared in long black robes, and his style being highly impassioned, was consequently metaphoric, and therefore striking; for all metaphor is the natural language of a raised imagination and agitated heart: and his own heart being affected with his subject, he found a ready access to the hearts of others. When he did decline, he was generally brief; and he was powerful a declaimer, and an excellent painter; and always had logic enough for the subject upon which he descended.

In connection with this matter, and injured by his lighter moods, was a certain authority which was invariably exercised over his respective audiences. Whatever he might have felt, he appeared an utter stranger to every thing like fear in the pulpit. He was not a man of a nervous or sensitive organization; a native courage, the immense crowd that attended his ministry, sometimes, as in Manchester, and other popular places, rendering the presence of the police necessary, attested how much he was beloved by the people; and it was love in him which, in return, "cast out fear." He spoke, whether colloquially or oratorically—acted—and was as free, as the sun, the wind, the sea, the air, the soil, the splendid, and most generously attended audience in his own hall, the theatre, and humber in the rural districts. On entering the pulpit, and closing the door, he was like a man who had entered his own dwelling, where he only of human beings, exercised the authority of a master, and those around were at his bidding, and under his control.

home, wherever it might stand. Yet, though masters there were no authoritative airs. With a becoming dignity, there was always that feeling of presence present, that left the impression, that one was in the presence of even Caesar. In his figure Christ's authority, with other qualifications, he reminds us of the self-possession, and some other traits that were found in the character of Brideson, who, like himself, acted in the capacity of a Christian nationary.

THE DEITY OF CHRIST.

The root of our belief that Christ is God, is in His Scriptures; but we consider it spread into three main branches.—1. The testimony of the Holy Ghost. 2. The real declaration thereof in His manifold miracles. 3. The conclusions that arise from our understandings, thus illumined by the Scriptures, thus established, by His miracles.

And, as I have said, in every part, of the Scripture, He has delivered up His testimony to the Father, and, therefore, whatsoever is said by any deity, is the testimony of the Holy Ghost through the deity of Christ. And from the Father we have this testimony, that he is His Son.—“Thy name is beloved above all names, and this testimony that thou art God.” “Unto the Son” He saith, “Thy throne, O God, is forever and ever.” The Holy Ghost testifies, and he, the Father, and himself; and his testimony is true,—“I am Alpha and Omega, the beginning and ending such as the Lord, which is, and which was, and which is coming, the Almighty.” He testifies with us, testify unto you these things in the Spirit.^G

And on the root and the offering of David,^G saying, “Thou art God,” and “Thou art God,” and heaven testifyeth it, and visible angels testify, and apostles,—“God hath purchased His church with His own blood;” who ate His blood for the life of the church was God. God, that is, God in all the persons of His Trinity, and the Father, and the Holy Ghost, angels of heaven, angels of His appointed dominions, communicate from both, the fleshly, devils themselves; testify His Godhead,—“Unbeliever sayest thou before him, and criest, Thou art the Son of God?”

And, as the testimony of His word: The testimonies of His works are His miracles. That his apostles did miracles in his name, was a testimony of his deity. “His name, through faith in his name, hath

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with five loaves, in bringing plenty of fish to the net: Christ spoke of the Scriptures as the bread of life, and so of miracles, and so of those conclusions which arise from thence. For we reason thus:—
God gives not his glory to others; and his glory is in himself; and he has made himself known to himself; and he will give him to whomsoever he gives them, because they cannot be given from God, he who hath them in himself. O brethren, none is so peculiar to him as the name of Jehovah; the name which, for reverence, the Jews have forbidden to utter; and which the angels and the soundest Adonai, and Adonai is Dominus, "the Lord." Christ, by giving them "the Lord" Jesus, is giving them the name of God. He is Lord of the universe; he is Lord of the elements, and of the league in the creation; but for that dominion and lordship which he hath by his purchase, by his passion,—calvisti soluti, "He trod the winepress alone;" not only no man, but no person of the flesh, has the right to call him Lord. And thus we see that all that was written in the Scriptures, all that was established by miracles, all that is deduced by reason, conduces to this, determines in this,—that every tongue should confess that Jesus Christ is the Lord.—Dr. Doane's Sermon on 1 Cor. xli. 2.

THE BEST DIRECTOR—Is the subscription book of the publisher of a newspaper. Here may be found the names and residence of thousands of persons—some of whom are good paying subscribers, and therefore may be trusted and con- sidered—some owe for one, two, and three months—some who, from their indifference, never for value received. We all know that a man who "pays for nothing" is not a man.

terminate sooner or later. But they do not authorize us to say that its termination may be left to be brought about by these influences, and that therefore we need

do nothing. For there will always be a determined opposition made to every movement towards emancipation in the south, and to resist this, moral convictions are needed, and the influence of a sound public opinion at the north."

IRELAND—TEMPERANCE.

The suspicion that the great reformation of the Irish under father Matthew was not genuine, seems entirely unfounded. The Hon. J. S. Buckingham has spent some time there with father Matthew. He gives the following statements of the great movement in that country :

"I have now been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the south of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork, and Limerick. What an example is this for England! I accompanied the great and good father Matthew to Ardmore, near Youghall, and saw him administer the pledge to 30,000 persons; and I am to accompany him to Carrigillott, in the west of Ireland, near the mouth of

the Shannon, in Clare, on a similar mission. There is no retrograde movement in Ireland. Every day hundreds are added to the temperance ranks; already there are more than five millions of registered and pledged members; and more than 300 temperance bands, well dressed in uniform, well furnished with instruments, and so full of zeal in the cause, that they march twenty or thirty miles a day to attend a meeting. On one occasion, within a few weeks past, forty-two of these bands were united in a single meeting in Shadhbally, where 50,000 teetotallers were assembled, and not an angry word or look was exchanged between them, though a few years ago one thousand persons could hardly have assembled anywhere in Ireland without drunken heads, mislaid limbs, and sometimes loss of life being the result. And this great good effected simply by abstaining from intoxicating drinks."

We have received assurances that the plan lately proposed in the Herald, to raise donations of \$10 each for this useful and beloved institution is generally approved. The following names have already been sent us:

B. F. Telf,	Mrs. L. R. Dunn,
Luther Sampson,	D. Wheelock,
Dudley Moody,	E. M. Fowler,
Mrs. M. Moody,	John Haynes,
S. Allen,	A "Friend,"
Mrs. R. S. Allen,	John Jewett,
R. B. Dunn,	Mrs. B. Jewett,
H. M. Blake,	Lydia H. Blake,
D. B. Randall \$30.	

What other names shall we record?

REV. JOHN O. CHURCHES, of New York, delivered the lecture last week before the *Young Men's Society for diffusing Missionary Knowledge*. His subject was the *rising and progress of Wesleyan Methodism*. The lecturer, in his address, gave a brief history of Dr. John Coke, who, though much less known to-day, was perhaps as prominent as Wesley himself, in his labors to spread the principles of Methodism in Great Britain, in Africa, in the West Indies and in this country. The lecturer said, and with great truth, that the Methodists have been the means of reaching a class of society, which no other denomination could reach, and that, in the Unitarian denominations, and whatever may be the fault of their ecclesiastical polity, they will enjoy no small share of the honor and the reward of having preached the Gospel to the heathen.

We give the above, WHITNEY'S MAG. JANUARY 8, 1841.

What other names shall we record?

We have nothing to say against the appearance of a gentleman of another denomination, (I presume a Unitarian,) in the pulpit of a Unitarian church.

are so numerous, to sketch to the public the history of their origin. Perhaps Mr. Choules enlarged us, saying he may have done it too from a benevolent conviction that we could not have the opportunity of speaking for ourselves in this series of lectures; if so we thank him, but refer to the occasion as a mortifying example of the exclusive bigotry cherished by some sects in our city. These lectures were started, we believe, in consequence of the presence of inequality towards all Evangelical sects; lecturers of different denominations were to be invited by the Society, &c. &c. But during the two winters of its existence we know not that one lecture has been delivered by any one who is known to reject the *horrible* *derection* of Calvin. The Methodist church is now second in numbers and first in progress in New England; it is second also in the number of its churches in this city; its ministry is second in numbers; and it is second in the number of its men of classical education with collegiate titles, and can stand by the side of any lecturer who has appeared before the Society. Under these circumstances we ask if it is not an extraordinary example of Christian courtesy that our ministry should be treated as they were not, and a stranger of a distant city as if different denomination be sent for to lecture on our history?

We were favored yesterday, in Bromfield street, by Bennett and Street, with the services of *Christian Borden* and *Harold Galt*, a converted Jew, holding a connection

present with the Wesleyan Methodist in Canada, where he is pursuing a course of study, prepared to the missionary work among his kinsmen according to the flesh. From the limited opportunity afforded us, for forming an opinion of his capacity for usefulness, we were impressed in no ordinarily favorable able a degree. We do not think God is raising up him as an instrument of salvation to Israel, but he will hail it as an auspicious sign of the times, indicating of the divine regard to his ancient covenant people. The curse of banishment has been pronounced upon him for his "apostasy from Judaism," and persecutions will be in no equivocal form, visited upon him from his kinsmen here and abroad. He is a native of Poland, twenty-five years of age, has been in this country three years, as a professor of Christianity six years. He reads as well as writes the German, Hebrew, and English languages, with apparent readiness and comfort, how recently we are informed, he has been conversant with the Hebrew, as it is with the unknown tongue. His pasturing

and applications of the Scriptures of the Old Testament are highly pertinent and happy; and the number and names who listened to him yesterday unmoved, must have been exceedingly small. He is expecting to extend his mission upon his missionary work in the course of a few months, under the direction of the Wesleyan Missionary Society. He has interested many hearts in his favor personally, and many prayers will go up in behalf of his contemplated mission. May the God of our fathers, Abraham, Isaac, and Jacob, have him in his holy keeping, and abundantly prosper his way before him.

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INTOLERANCE OF POPEAY.—We learn from the Missionary Herald that a decree of recent date exists at Nice, by which any one attempting to convert a Roman Catholic is sentenced to three years at the galleys, while a decree, lately sent forth in the kingdom of Sardinia compels the Waldenses to sell the property they have acquired by their industry, beyond the limits of a certain district, and to retire within their own

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M. T.

INTOLERANCE OF POPERY.—We learn from the *Missionary Herald* that a decree of recent date extends to Rome, by which any one attempting to convert a Roman Catholic is sentenced to three years at the galleys, while a decree, lately sent forth in the kingdom of Sardinia compels the Waldenses to sell the property which they have acquired by their industry, beyond the limits of a certain district, and to retire within their own valleys. These cases suffice to prove that Rome, in the nineteenth century, still exerts herself to repress and stem, with the arm of the civil power, the progress of divine truth.

tion then pending, and this in a professed Christian! JUNE.

DEDICATION, &c.: Manchester, N. H.—Brother Stevens—I have long delayed giving an account of our dedication, intending to give your readers in connection with it, some description of our village, and in particular, of our new church, but cannot even now find time for it. I may execute this purpose more fully at a future period. Our dedication took place Dec. 6, 1842. The day was fine, and our large house was completely filled. Br. B. F. Telf, of your city, gave us an excellent sermon founded on John, chap. iii, 16th verse. It would afford me pleasure to give you a sketch of the sermon, but my utter inability to do the speaker justice, must be my apology for not transcribing it. The inquiry, I doubt not, will long remember it with pleasure was put forth. All the exercises appeared to give almost universal satisfaction. We have realized quite an increase to our congrega-

It is said that the impression that the king of Prussia is favorable to the introduction of prelatey into Prussia, in the form of that of the English National Church, is false. His embassy to England was not to ascertain the working of the Establishment, but of the *voluntary principle*.

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